WM. LLOYD GARRISON, Editor.



BOSTON, FRIDAY, JULY 31, 1840. VOL. X .--- NO. 31. REFUGE OF OPPRESSION. land is bitter against us, so is Froge with the exception of Russis this country are pushing matters and so is Eu-he fanatics in THE LIBERA'TO'R.

faithfully, WM. LLOYD GARRISON. LONDON, June 23, 1840. PROTEST.

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wen those rights, and how daze than filtare attempt take away the rights which God has given a large way the rights which God has given a large way the rights which God has given a large with the season of the se

Applause)—no native in what country or in what clime he was sound, he is entitled to our protection; constate when we was made to be entitled to our protection; constate when the suffering injustice, and British generosity, which has done so much already, onght to be cherred to the task by the recollection of that success it has afready attained. (Cheers.) You have already heard-from the Right Hor. Dr. Lashington something of the early struggles of the venerated Clarkson—and now procious was the tear that rolled down his cheek when he made that statement—we have read that the recording angel dropped a tear on an oath which had been extended in the cause of humanity, and botted it out foreer—and the tear that stood along his cheek seemed to have been called forth by similar feedings (Cries of Hear, kear.) He reminds the contest in the cause of humanity and botted it out foreer—and the tear that stood along his cheek seemed to have been called forth by similar feedings (Cries of Hear, kear.) He reminds with the had been and all after stood along his cheek seemed to have been called forth by similar feedings (Cries of Hear, kear.) He remind the work of the properties of the properties of the structure of the contest in the contest in the contest in the contest in the Americans, but no more; they had neither pistols nor cavalry, nor serried infantry—they had nothing to contend against the congregated power of British mistaken avarice, and the immense wealth of the planter class. Yes, they had the generous, the human, the noble spirit of the British people—they had the protection of God, and, blessed be God, we have lived to see the accomplishment of much that they had anticipated. (Loud cheers.) What is our strength now to what it was when Burton and others came into the contest? (Hear, hear.) We have had been seen to our Convention. Our meetings have been sent to our Conventi

ence. But it was against the inconsistency of his countrymen in these respects that he warred. The instrument of their independence made no reference to the colored man, it gave him no protection, but in protected the privileged class, the shave-cave. It would take leave to remind the meeting of the sentiments of John Adams, the father of John Quincy Adams, who was said to be the suther of John Quincy and he denounced abave on the flowing of the sentiment; he advocated political said neighbors in the protect of the sentiment; he advocated political said neighbors in the protect of the sentiment; he advocated political said neighbors in the sent of the protect of the sentiment; he advocated political said neighbors when the sent happiness of man, and as opposed to the decrees which had been promitigated from heaven on the sent of the s

Go back, hanghty Southron; thy treasures of gold Are dim with the blood of the hearts thou hast sold. The sky of the south may be brighter than hours, And greener thy landscapes, and fairer thy flowers; But dearer the blust which around our mountains

Than the sweet summer zephyrs which breathe over slaves.

Full low, at thy bidding, thy negroes may kneel, With the iron of bondage on spirit and heel; But know that the Yanke girl sooner would be In fetters with them than in freedom with thee.

Mr. Remond concluded amidst loud and general

The Woman Question in England.
It will be seen by the following article, which we opp from the Leicestershire Mercury, that there is one editor at least in England who takes a correct intention.

It is highly gratifying that tu suck an assembly as the Anti-Slavery Convention, the right of woman to take an active part in the administration of public affairs was brought into discussion, and that that discussion, was full, animated and yet temperate, which is not untally the case when a prejudice or a custom is first assailed. We think that the convention committed a capital error in refusing this liberty, but on this head, there will of-course, until the matter be more fully discussed, be differences of opinion. There seemed a strong and decided feeling that the bare fact of these ladies having travelled 4000 miles to attend that meeting at the request of societies of ardnet abolitionists, was sufficient to constitute a special case, and to entitle them to certificates to admit them as delegates.

The pannius consecution Christian era that this common took question of the equal rights of human science, and of that portion of them in particular to shown the business of education is by God and nature more especially intrusted, should have been publicly agitated. The sentiment has been welcomed in Christian nations, as a sentiment, and the treatment of woman has been greatly superior amongst those who have enjoyed the light of revelation. It is more for the first time made the subject of public discussion for practical recognition, and a fitting place, the propose of the principles of universal peace, and to enter into a term of the control of the principles of universal peace, and to enter into a the worst possible form of human suffering. The principle of unrestricted, universal, all-comprehensive benevolence, had brought them together, to strengthen each other in the support and diffusion of human right; and it is a glorious fact that at a first meeting of such an assembly the first projudice which has subdued and suppressed the best activity of which our nature is capable; namely, the fullest practical exercises of the diffections, by those who are more peculiarly the committed the earliest and therefore the most additing and influential impressions of God's created and the proper in the committed the earliest and therefore the most addition and influential impressions of God's created and the proper in the committed the earliest and therefore the most addition and influential impressions of God's created and therefore the most addition and influential impressions of God's created and therefore the most addition and influential impressions of God's created and therefore the most addition and influential impressions of God's created and therefore the most meeting of the committed the carriers and therefore the most addition and influential impressions of God's created and therefore the most and the proper in the carriers and therefore the most measurement and the carriers and therefore the most meeting o

tries. division on the question showed at least onefourth of the room in favor of equal rights in both
sexes to work and be publicly active in this holy
sexes to work and be publicly active in this holy
cause. To the women of America the cause owes
its and of persecuting and embittering the existence
and endangering the lives of their opponents.
Those who would know to what the moral and physcal caurage of women is equal, should read the
"Martyr-Age in America," in the London and Westminster Review. The persual will teach the so-calied 'Lords of e creation, the loss the world has
sustained by this suppressive custom; and we transall Christian men and women will, upon fitting occasions, within the sphere of their moral influence,
bring this question into discussion, for it is only by
persevering discussion on such occasions that great
—that the sentiment which is first assented to is
converted into a principle and then raised into a rule
converted into a principle and then raised into a rule
converted into a principle and then raised into a rule

Clarkson, in his portraiture of Quakerism, in nocining the beneficial influence of chivalry in casing more polite attention to be paid to wonen than had been the case in the barbarous ages, and-of the moral influence of Christianity in raising the estimation in which they were held, goes on to say— But it seems to have been reserved for the Quakers, a religious body, to insist upon that full, practial treatment and estimation of women, which ought to take place wherever Christianity is professed. They have accordingly given to the females of their cociety their proper weight in the scale of created enigs. Believing them to have adequate capacities, and to be capable of great usefulness, they have addited them to a share in the administration of alnost all the offices which belong to their religious sleiciplue; so that, independent of their private,

After enumerating many of the offices:—The mea were said to preach as in other societies—the mea were said to preach as in other societies—the women were permitted to preach also. In short, if men consider themselves to be qualified for any office belonging to their religious discipline, they believe their women to be equally capable of holding the same. No distinction is nade as to the powers of usefulness between the men and women of this society.

He then points out the cenencial effects of their public duties upon the character of the female Friends and concludes as follows:— Their pursuits are rational, useful and dignified; and they may be said in general to exhibit a model for the employ of time, worthy the character they profess.

Such would be the effect upon the sex in general if they were permitted to take part in the active and public duties of life. Whilat, however, this is not the case, it is matter for rejoicing that this question has, at length, been publicly-mooted, that it has been discussed in an assembly broght together for objects so moincutous and generous, the end and purpose of which is to realize to the universe the best affections of humanity. To that end the more zeal-most construction of the female sex an essential, and their beneficial actions, in weaning men from the false glory of war, and the destruction of human beings, and of fixing facts attention on the things that lead the control of t

THE STANDARD. We rejoice to learn that this excellent paper is gaining an extensive circulation. In a late number the editor says:

The success thus far is beyond our most sanguine speciations. The shout of welcome that hailed the ppearance of the Standard, as we lifted it to the reeze in the name of God and humanity, has been ollowed by a flood tide of subscriptions, unprecedent of in the history of any Ani-Slavery Journal.

Our faith was great that the large delegation that viced to large the Standard cereted, would small in with the same untiring devotion, also have manifesting in maintaining the integrity of our holy cause in times of imminent peril; and that thousands at the fast and the Wast, whose principles and foolings were in union with the body, assembled at the last meeting of the Aluscian Society, would give to anational urgan, without concealment, without compromise, the great hailing slag of true abolitosian. They have

A complimentary dinner was given to Mr. Curake, the outpursang projector of the line of steamships the tween Boston and Liverpool, at East Syston, on the 20th inst. Josiah Quincy, Jr. presided, and it is said that 1000 persons joined in the festivities of the occaAmerican Anti-Slavery Society.

Address of the Extensive Committee his American Anti-Slavery Society to be American Ath-Slavery Society to be Italying the following statement before convertisen, we obey an instruction of the Society seepers sent, and the dictates of our own judgment. Then are moments in human history, which are sulty or ages. Of such a moment we have to speak, it also to the future fortunes of the anti-devery principles in this country. It is fif, then, that the fulser

MCCURE, and forming a superior serving of the North Sciency, was the appointment of a worn, a member of the Society, and a delegate to that existing on the Business Committee. No object-tookes made to the votes of women, nor to their performance of other duties and their exercise of other ditas of membership. They might create a committee, instruct it, sanction or reject. Its report, recensist amend or propose and adopt a substitute; in a wid, they might, by the admission of the minority, belt masters, but in no case the servants of the Society for it is a principle of parliamentary law, that a cimmittee is a mere servant of the House. And if he Society should choose to resolve itself into a cimmittee of the whole, for the sake of convenience of freedom of debate, women, according to this viw, should be turned out of their seats and go homeoretie, as strangers, to the gallery, until the Committee should rise, and then they would reclaim the lost seats, and sit in judgment on the deings of them. But it would be tedious, if not trifling, tor this notion; into all its legitimate absurdities.

Against the above-mentioned appointment, the disaffected made a firm stand; and being defeated by a decisive majority, they withdrew and entered

by a decisave import,
into 'new organization.'
Surely this is narrow ground for a National Association to found itself upon. Had they objected to
the recognition of women as members, it to their cocrising any of the rights, or performing any dor
appearatining to membership they would the second
proposing their voting, the second recognition of the rights of the second recognition of the second recogniti

But as this was the immediate ground of summning the Convention to form the 'American and Foreign Anti-Slavery Society,' it is proper to state all the reasons assigned to sustain it. They were:

1. That the appointment of a woman on a cimmittee was contrary to the Constitution of the Seictty, inasmuch as the word 'person' in that insrument, signified men only; that this was the usa s way of construing it in such connection, and that in had been uniformly so understood, in this Society. 2. That it was throwing a firebrand into the So

3. That it was contrary to the usages of the civilized world.

4. That it was unscriptural.

To these objections it was replied

1. The 4th article of the Constitution has determined the qualifications for membership in the

Any person who consents to the principles of the Constitution, who contributes to the funds of the Society, and is not a sliveholder, may be a member of the Society, and shall be entitled to vote at its meet

Under this article women have become member It was now proposed to divest them of the rights an privileges they had acquired by consenting to the principles of the Constitution, and contributing the funds of the Society. And this upon the bar assertion, that the term 'person,' as here used, mean and excluded women. Not an instance a such limitation of the term, on an actual claim of woman to enjoy the rights of a member in a societ to which she belonged, was addited. Referent was only made to what benevolent societies had done, or rather have not done, when no such cawar before team. As soon as the question arose our Society, it was decided against those who no

The member who took the lead in making this objection afterwards called the Convention for forming the new society, and acted as President of it. In answer to him, it was observed that he had adstron, but he had been very active and ingenious in devising ways of receiving runway slaves from the pursuit of their masters. The Constitution of the pursuit of their masters. The Constitution of the carrier on the State, eacaping into another, shall be delivered up on the claim of the party to whom such service or labor is due. Now, did it ever occur to him to resist the surrender of a female fugitive from slavery on the ground that 'person' thou mean value of the surrender of a female fugitive from slavery on the ground that 'person' thou means the surrender of a female fugitive from slavery on the ground that 'person' the contract of the surrender of a female fugitive from slavery on the ground that the surrender of a female fugitive from slavery of the contract of the surrender of

iect. Thus, in excluding colored men from serving in the militin and mail departments, the laws of the United States declare that none but 'free white male citizens,' or 'free white persons,' shall be employed or enrolled. Congress were well aware that if they did not use the term 'white male citizens, negroes, mulattoes, slaves, and women would be enployed in carrying the milis. It had been stated at the previous Annual Meeting that, under the employed in carrying the milis. It had been stated at the previous Annual Meeting that, under Constitution of New Jersey, formed in 1776, securing the right of suffrage to all inhabitants of full agand possessed of a certain anount of property, wo men were held to possess that right, and did exercise it whenever they claimed so to do. To these an other like arguments no reply was made; and now can be made. It was well observed by the venera ble Seth Sprague, of Massachusetts, that to exclude women under this provision, was as absurd as i would be to exclude bachelors, and to say that non but married men were intended by the Constitutio to act in the Society. In a word, the pretence the negroes are not men, the most constant and virulent call the pro-slavery slang, has never received morountenance than it would have done if this narrow and unmatural attempt to distranchise and degrade portion of its members, had been sanctioned by the

Such is the 'head and front of our offending,' In relation to what is called 'the woman's rights question,' the American Anti-Slavery Society has, and has had, nothing to do. It maintains the rights of neither men nor women, except as defined and settled in its engage Carstinities.

So sensible were the separatists that the term 'person' had, and could have no less extent than we have attributed to it, that they have taken it for granted that women will become members of their new society in whose constitution the term is used in the same way, and in order to exclude them from exercising any of the rights of members, they have disqualified all members, as such, from participating in meetings for the transaction of business, and have limited the right of speaking and acting,' to the officers, and such other men as may be sent as delegates; 'a provision more repugnant to the principles of abolitionism, can scarcely be imagined. There is sufficient arbitratiness in the principle of this arrangement to justify any usurpation, even the liberty, the person and that master one over the liberty, the person and

minimal article and resolventy templates for heir representation to form societies, and provides for heir representation by delegates. One would never all y suppose that his means are lenguages as a ready of the societies of the societies and the societies have been able to the societies that his representation abil be subject to the imitation in the 8th article, which confines the excess of the rights of membership to the efficiers, and such other men as may be sent as delegates. Thus we learn indirectly by comparing the two articles and unking an inference from both, that women's ceities, if any should be formed under this kind all liberal provision, must choose males, of course strangers to their society, for their representatives in this christian sanhedrim. Hence arises a new olceism, that the attorney is clothed with power, which the constituents do not possess and never can sousses, and cannot, therefore, according to any sown principle, impart. To such unhappy and presown principle, impart.

On the general question of women's rights, which be separatists perversely persist in confounding ith the question of their constitutional powers and quies as members of this society, we would observe

has there is not, so he new ears informed, one in a laundred of this, or really a like livery body in the country, who is not cut in different or portively in the country, who is not cut in the like the property of the country, who is not cut in the like the property of the country of the cut in the like the

To the second reason of the separatists it was
inswered that slavery was agreeable to the usages of
the civilized world, and from this fact slaveholders
lerive a favorite and stereotyped argument against
lithe principles and oberations of Abolitionists.

If the principles and operations or Abordevines.

3. To the third reason it was answered, that if voicen had powers and duties under our constitution, and they came here claiming to exercise those lowers and perform those duties, those who attempted to wrest from them their constitutional privileges, not those who defended them, were chargeable with horwing a frebrand into the society. Let them ease their assaults upon the rights of their associates and upon the constitution, and there would be no longer fire-brands or heart-burnings amongst us.

4. The activated objection was not insisted on

by an separative at the fate annual meeting. But inasmuch as great use has been made of it, and may
be hereafter on other occasions, we deem it proper
not to pass it by without notice.

The religious obligations of the members of this
scients are matter, within the exclusive cognizance

The rengino songations and increases society are matters within the exclusive cognizance of their own consciences. It is enough for the society that it was not constituted to adjudicate upon the soundness of Christian creeds, or to compel conformity of faith among its members on disputed points of theology.

The texts relied on by the separatists when they tempt to make any thing of this theme are the following: 'Let your women keep silence in the hurches, for it is not permitted unto them to speak!' And if they will learn any thing, let hem ask their husbands at home, for it is a shame for women to speak in the church.' In another hem ask their husbands at home, for it is a shame for women to speak in the church.' In another hall not 'teach' dealed and the speak well the speak and the spe

In the early instory of the Formulas in ansastents, we have a notable instance of the rulers and elders undertaking to compel women to observe extent of the oriental regulations respecting appared. They disciplined women for coming to church weiled. They said the the sergiments to show the resonable mass and necessity of the rule, they said thoughts from religious subjects. But the rulers and elders, with that fumous compeller of conformity, Governor Endicot at their head, failed in their crustade for the veils.

Several religion.

Several religious sects in this country allow an encourage women to speak in their public meeting and a majority of Sunday school and other teacher throughout are women. But really we feel tim such objections are too trifling to occupy the attention of Abolitonists. It is enough for us that the jealous and despotic restraints of Jewish and Turk is femiles are not incorporated into our constitution, and the Anti-Slavery societies have repeatedly and with wonderful gravity, considering the ridicular work of the property of the control of the

them by a forced gotstruction. We have now pôticed the only reasons offered by the separatists in the late annual meeting in justification of their course. But in their address to the Friends of the Anti-Slavery cause in the United States and the world, they state another ground which they declare to be the 'chief' matter of difference, though by circumstances it was made less on

They set out with saying that the same persons, belonging to the anti-slavery ranks, (neaning the entire American Anti-Slavery Society,) who are nontending for women's rights—the civil and political equality of women with men, deny the obligation of forming, supporting or yielding obedience to civil government, and refuse to affirm the duty of political action.

political action."

Assuming that they have already fixed upon the American Anti-Slavery Society, and some of its most useful and active auxiliaries, the charge of being twomen's rights' societies; and intimating, moreover, that this description of our Society is quoted from our own language, they proceed to charge—us with refusing to affirm the duty of 'political action,' and thus departing from the constitution, which they say 'recognises the lawfulness of human government,' and establishes 'as a fundamental principle

that political action is both expedient and proper. We need not here enter into a dispute as to the meaning of the constitution on these points, for there is no practical difference of much importance between this Society and the separatists in relation thereto. Neither this nor any body of abultionists, of which we have any knowledge, discourages or disapproves political action. Individuals differ in opinion as to the best mode of political action, as whether, for example, it be expedient to turn our societies in electioneering clubs, and our meetings into caucuses; but that any anti-slavery society opposes political action in general, or has not, on the contrary, undertaken and pursues it in some form with unsparing zeal, untiring vigor, and beneficial results, is a false and wicked misrepresentation. The assertion, however, is as consistent with veracity, as the one that we are a 'woman's rights society, as the one that we are a 'woman's rights society, as the one that we are a 'woman's rights society, and the property of the contrary of the complex public admonition and censures, unanimity in the choice of the manner and instruments of political action of the manner and instruments of political action and censures, unanimity in the choice of the manner and instruments of political action.

We know no abolitionist who objects to potitionng, and in that way they recognize civil-government, even as the separatists demand. The charge, silided of circumbocution and false goloring, amounts simply to this,—that, we refuse to dictate to abolitionists on the subject of politics, as we have on the interpretation of scripture. Such attempts could not fail to diagust our free spirited associates, sow discord as they kree, and ultimately break our fracernal palany; in pieces.

It is a striking commentary on the sincerity of the charge against us, on the score of political action, that the separatists, in forming their new organization, have not adopted any test of politic-osholition orthodoxy. They disclaim, tas a society, the machinery of party political arrangements, and 'leave that for the action of individual citizens.' Here, then, for aught that our optics can discern, we are perfectly agreed. This is precisely what we have always said in the most explicit terms.

pates in their Convention have not been published, nor the original draft of the Constitution, nor the unendments proposed and adopted or rejected, where-

te annual meeting of the Conne octaty. ‡ I. Tim. ii. 12. we should have some clue to the real state of inition among them on the pretended difference being a some state, as matter of public retrieval and the state of the convention, that a little state of the convention, the convention of the convention of the convention, the convention of the convention, the convention of the conv

to mean no more. It is a principle of interpretation in all legal intruments, constitutions and compacts, that by an immeration of particulars under a general princile, the application of that principle is limited to the cammerated particulars. The duty of polition is herefore the whole duty of political action, which he new Society has enjoined!

And was it for this cause, 'Cition', ', was' it. voin a duty which every anti-slavery society, and every anti-slavery man and woman in the country of far as we know and believe, have performed, yea in and year out, for the last five years, that they can be the country in the country it of the thing that they sought to destroy it?

We do not find; in the Address, the Construction or resolutions of our disaffected brethren, a syllable on the duty of voting for friends of the slave at the polls. Is this, then, the result of the war, open an in eisguise, which has been waged for two year upon particular abolitionists and societies, because the former had conscientious doubts about the prejety of voting at, all, and the latter refused I anathematize them for their doubts? And with a grace or deceney can the Executive Commit toe of the American and Foreign Society continues to the American Anti-Slavery Society and I auxiliaries, for 'refusing to affirm the duty of politic all action,' when they have, on this point, open abandoned every thing distinctive in practice between us and themselves?

We might, perhaps, content ourselves with havga exposed this abundonment, on the part of the sepnstiats, of the great ground of their defection in that act, wherein, if sincere, they would have brought; forward with peculiar alacrity and emphasis; and aling to establish it, would have refused to pursue he formation of a new Society, and have returned to be old. To show, however, the injustice and folly of past assumptions on this subject, and to prevent a ceurrence of the error, we will state what we beieve to be the true intent and meaning of the clauses of the Constitution of our Society, which speak of influencing Congress in a constitutional way, and of doing all that is lawfully in our power, to bring about the extinction of slavery. These expressions occur in the preamble and accound article, and we think a misconstruction of them has been the means of lending countenance and support to the old assumptions of the separatists on the subject of political action.

Laws are of two kinds, those which command, and not which prohibit something. The clauses above exited clearly belong to the latter class. Thereaning is not that we should do ceretyling which lawful or constitutional, but that we should do hid on the constitutional. They are mply restraining causes which enjoin nothing, but roubit something.

At the time the American Anti-Slavery Society was formed, there was much jealousy and missepre-sentation in the country in respect to the character and designs of the new Abolition Associations. It order to remove honest doubts, and all pretences of the ill-disposed, it was deemed expedient to inser in the Constitution several pledges, that in no cas would we do ourselves, or encourage others to dearght against the constitutions and laws of the land thence the adoption of the provisions in question not to impose any positive duty upon the Society of its members, but simply to assure the country the we would undertake or approve nothing contrary tour duty as citizens and eshipects of the laws.

our duty as citizens and subjects of the laws.

If the meaning be that we are to do overy thing that is constitutional and lawful, then (to say nothing of the physical impossibility, for it would require the hands of Brizerus,) the question so often put tunningly and foolishly by our enomies, may be justly pressed home upon our disaffected friends 'why do you not go to the South?' It is both constitutingly and the same and the same and distribute our tracts. If it be said that this is forbidden by the State laws, we answer that it is not forbidden in all the slaw? States, nor is it forbidden in respect to the masters and whites in any of them. It is only with the slaves that it is unlawful to communicate

It is constitutional and lawful to live on the coarsest fare, to be clad in the coarsest rainent, to sleep but four out of twenty-four hours, as thousands of slaves are compelled to do, to journey on foot, beg our food, and bestow all our income and our economies, in enlightening the masters and releasing the slaves. Above all, it is lawful to abstain from slave labor produce. But will any man maintain that our constitution enjoins these as imperative duties, merely because we have pledged ourselves in that instrument, that all the means we shall use shall be sawful? The constitution and laws permit us to seek marryrdom at any moment in the cause, and we should like to know how a disaffected brother tution could reply to the continuous of our owner to the continuous of the co

We repeat, therefore, that the provisions in quee tion are restraining and negative, not positive an enjoining, and we must presume that the separatise either had no settled ideas about tieme, or that the regarded them in the same light. Otherwise the would not, in forning their new constitution, hav limited themselves to declaring only one mode of political action a duty. They allege, as the general ground of their desatisfaction with this society, this tidoes not in practice carry out the principles of it constitution. Now why have they not carried on those principles, as they have interpreted them an attempted to obtrude their interpretation upon out those principles, as they have interpreted them an attempted to obtrude their interpretation upon out of a political action, the subscribing of a polition, all the political action which the constitution and laws permit? In establishing an enjoining this one mode, we think they are charge able with gross inconsistency, for if it be a dudy o abolitionists to exercise in all classes the inferior gift of pelition, much more list their duty to exercise the higher and more effective right of the elective franchises. The explanation of this incongrail ty we suppose to be this: The 'rew organization of the since of the state of t

ostigmatze this society as a woman's rigues and non-resistant' society, to charge us with net'sectarian views' because we believe women to byersons, with 'sanctioning principles evident! foreign to any thing set forth in our constitution 'glorifying men of like passions with ourselves disappointing the confidence reposed in our 'integrity, and much of the like. Yet they pay that 'i may not be imagined that their society has any desire to wage war upon any other association. 'S from it. It has been (they continue) a source origin to the true friends of the slave, and of exulation to the enemies of human rights, to see a demicatory spirit towards brettern engaged in the sub lime cause, of emancipation.' Yet they call this whole society woman's rights,' and 'no government men,' and, anon-resistants, contray to the repeated disclaimers of a helief, or even knowledge of the theories designated by those phrases; and having so denominated us, they charge the whole class with inflicting 'wonds with the tougue and pen as really as they would do with any other

wespons.' This, we suppose, is no war-this kindness and conciliation! The very worst admost aggressiating of all wars, is war in discress, war which comes with the smile of peace. But we cherish no hostility towards our disaffected breis.

There is semething ingenious in the affected inputation upon ore integrity. To set one certain
opinious and requirements of their own a studard of fruth and utty, and then to impeach as a studard of fruth and utty, and then to impeach the studity of all those who do not come up to Insearchive the student of th

atists appear to doesn next in importance to appearance that is appeared to doesn next in importance to appearance that is appeared to doesn next in importance to appearance and circumstance to the man and circumstance to the property of the season of th

The friends of abolitionism in its orignal largeness and parity, were called upon spenly for web and months to come to the rescue of the America Anti-Slavery Society, the integrity of which an periled by the untoward proceedings of sections and politicains holding its belien. At this call a bea arose and girded themselves about, filled with significant of the second of the second of the second of the second intible zoal and some indignation. Was this final, ulent, was this corrupt; or was it the true asl benefit of the second of the second

Such was 'the packing' of which the majority at the late annual meeting stand indicted, and which the separatists state for the third time in the following words.

"The same persons belonging to the Anti-Sawr ranks, who are contending for what they call owen'r rights, the civil and political equality of some with men, deny the obligation of forming supporting, a yielding obedience to civil government, and rades affirm the duty of political action; and they testing to bring to the late annual meeting a sufficient when the sum of the

They there hundred and viewy four's bould have seen come from Massachusetts, from which have seen most of the reforms and improvements of have seen most of the reforms and improvements of have seen as one of the best omners to the case, are grand as one of the best omners to the case, are best living testimony to the soundness of earst-ciples. 'But four bundred and sixty-four' said them as constituted a majority or nearly so call the set of the seen of the seen and the set of the seen and the seen to have been led on by an unaccountable inflation to distil a little antidate along with posses; fetlig say, 'styling thems elves non-resistants, &c. when the whole, new organizationists and all? Districting the seen and the seen and the whole, new organizationists and all? Districting the seen and the see

principles of non-resistants.

There can be no execuse for such diseagement ness as this. There could be no motive for it, let to excite new odium and new persecutions against

those they still can orotoers.

And does the respected Presister of the hardcan and Foreign Anti-Slavery Society support
converts are to be used, the disafficied strappened and the people taken by such tairs
serve to show the falkacious and head-strong size
which prevailed in the formation of that Society
and this the disafficient will find it about all the

But we must not dismiss the singlest entered the friends of a cause in any and every fix with its support. We find no fault with terminal recording the friends of a cause in any and every fix with its support. We find no fault with terminal recording the control of the contro

One of the opposition had the hardihood to clarge majority with 'packing' in open session of the iety, "whereupon the editor of the Emanciats, for some years previous, the Recording Serve of the American Society," remarked to a friend, the control of the American Society," remarked to a friend, the control of the American Society, some for us to talk about the control of the con

L' Another gen

HE LIBERATOR.

BOSTON

Conservation of the state of th

Orthodoxy, expresses its approbation or r', waged by Missionary Brown at Lib Correspondents will see in the crow columns the reason why their favor

Your friend and servant for the cause, HENRY GRAFTON CHAPMAN.

NOTICES

on ortunea in procession in Belkings street at his O colock, and proceed to the different school-from thence to the Church. Exercises. Church will commence at 10 colock, A. M.

1. Singing; 2. Introductory Prayer; 3. Si
4. Reading of the Scripture; 5. Addresses; 6 written for the occasion, by Maria Weston Cha, Charles, S. Singing; 10. Addresses; 5. Singing; 10. The Church of the

or gentlesse Committee,
L. ALEXANDER.

NOTICE.

ecting of the Old Colony (Plyicity will be held in the Ort Kingston, on the lat day clock A. M. Mr. Thomas Jin

ren under my hand this twentieth day of July, i

Oliver To who letters adde the paper. TERM

WM. LI VOL.

Ame

Ameri Abol

POETRY

Birds are by the sea;

On the moor and in the fen,
Mong the whortleberries green;
In the yellow furze-bush,
There the joyous bird is seen;
In the heather, on the bill;
All among the mountain thyme;
By the little brook-sides,
Where the sparkling waters chime;
In the crug; and on the peak,
Splintered, savage, wild, and bare,
There the bird with wild wing
Wheeleth through the air.
Wheeleth through the breezy air.

Wheeleth through the air.
Wheeleth through the breezy air,
Singing, screaming in his flight,
Calling'to his bird-mate,
In a troubleless delight!
In the green and leafy wood,
Where the branching ferus up-curl,
Soon as is the dawning,
Wakes the dawning,
Wakes the mavia and the marle;
Wakes the cackoo on the bough;
Wakes the jay with raddy breast;
Wakes the jay with raddy breast;
Wakes the mother ring-dove,
Broading on her nest!
Ob, the sunny summer time!

Brooding on her nest!
Oh, the sunny summer time!
Oh, the leafy summer time!
Morry is the bird's life
When the year is in its prime!
Some are strong and some are weak;
Some love day and some love night;
But whate'er a bird is,
What'er loves—it has delight
In the joyous song it sings;
In the siquid air it cleaves;
In the sunshine; in the shower;
In the nest it weaves;
Do we wake; or do we sleen:

In the nest it weaves;

Do we wake; or do we sleep;
Go our fancies in a crowd
After many a dull cave,—
Birds are singing loud!
Sing then linet; sing then wren;
Merle and mavis, sing your fill;
And thou, rapturous skylark,
Sing and soar up from the hill!
Sing, oh, nightingale, and pour
Out for us weret fancies new!—
Singing thus for us, birds,
We will sing for you!

PEACE OF MIND.
BY DR. RAFFLES, OF LITERFOOL.
Come, heavenly peace of mind,
Descend into my breast,
For thee I long have pined—
O give my spirit rest:
For thou cante these the fiend Despair,
And smooth the rugged brow of care.

And smooth the rugged unto the But where's thy dwelling place?

To thy retreat I'd flee;
O yield to my embrace,
And be a guest with me:
Dispet the cares that now corrode
And make my bosom thy abode.

And make my bosom thy abode.
I've sought thee long in vain,
And panted for thy smile;
For thou canat case my pain,
And all my woe beguile;
And with thou heedless pass me by,
And leave me in despair to die? The gayest circles round
Are dull and blank to me;
I feel a grief profound
Amidst their revelry;
And though in them I bear a
The anguish still is in my her

And, if chagrin'd, I turn
To solitude and shade,
I still am doom'd to mourn—
My grief is unallay'd:
O, why prolong the plaintive strain
Where echo only mocks my pain?

Where eene only index and year The peaceful vales among, And groves that only know The melody of song—
The inward storm can ne'er co Nor breathe their influence o'es

'Twas thus my spirit sigh'd,
And pour'd its plaintive mean;
When lo! a voice replied,
With love in every tone,
'The boon you seek is mine to give,
Then, mourner, look to me and live.'

Then, mourner, look to me and the It was His voics, who hung Upon the accursed tree— Whose spirit there was wrung With keenest agony. O gracious words! I hear them yet-Methinks I never can forget:

Methinks I never can forget:
I look d, and felt relief
And life in every gaze;
Then joy succeeded grief,
And calm and happy days.
His smile has chased the gloom aw
And turned my midnight into day.
Hail, heavenly peace of mind!
Thy dwelling place, serene,
No mortal e'er can find,
In all this earthly scene;
In vain I sought the gift divine,
Till faith in Jesus made thee mine

From the Portsmouth Journal. SONG OF THE SLAVE BUNG OF THE SLAVE

ON THE POUNT OF JULY.

For is this Freedom, with tig priceless worth,
f which our masters sing with so much gloe?

a alone this bright day brings no mirth.

There is this great and glorious Liberty?

Fal from our cheerless hearths!

Far from our cheerless bearths!

e this equality of which you boast?

e people government—the Iyrant's

e people government—the Iyrant's

e Blavery hevers still upon your con

ir not such mockeries into my ear:

Look at the woe-worn slave!

are the holy ties of wedlock foun-sons and daughters round their fath sias! those whom Jehayah bound, parts and sells to swell his ill-got Torn from each other a arms!

Torn from each other's arms!

Where the reward of foil; ordsined by Heave
No wealth to us our non-day labors bring
plaje, fied, like eartle, and like cattle driven
Where is this Liberty of which you sing!
Far from our westelsed race!

Jap us, oh God! to beer these trials sore;
And may our tyranis he by us forgiven!
And may our tyranis he by us forgiven!
And it is past, oh, may we, on that shore
Where color is no crines, find a free Heaven
Far from this hopeless Earth.

VAT

NON-RESISTANCE.

Boston, June 1st, 1840. Tarran, President of the American a nti-Stavery Society:

bears its to follow this year ngle State

sincerity and truth, Ir friends and Weil-Wishors,
EDMUND QUINCY,
WILLIAM BASSETT,
H. C. WRIGHT,
THANKFUL SOUTHWICK,
MARIA WESTON CHAPMAN,
JOSHUA V. HIMES,
C. K. WHIPPLE.

MISCELLANY

ordon.

The Prince, who, it would seem, had heard the histling of the ball, turned his head in the direct ion from which the report came, and Her Majest the same instant rose up in the carriage, bu rince Albert as suddenly pulled her down by hide. The man then drew from behind him a second istel, which he discharged after the carriage, which

ghtly wounged the gun lestown jail r people of Jeffersonville, who rning the negro, after the barbai example of St. Louis, but for who, we are happy that the voice permit the neg

ne would carr and sentime

NAMES. As some of our readers may have occasion to communicate with the organ of the American A. S. Society, we copy the following from the National Anti-Slavery Standard:

"We request, as a particular fritor to us, that the name of our paper be written or quoted in full represent mixtures. There are assersal Standards be cities the Abolitico. Standard recently started; in Wew-Hammshire. Our correspondents will pleas.

More Pacers for Bacherons. Of 169 c in the Connectiout State Prison, 104 were married; and of the residue, 11 have lowives, and 22 had parted with their wives we crimes were committed which carried them crimes were committed with their wis son. Leaving only 32 (out of 169) who of their fall remained within the influ copingal relation.

of their fall remained within us.

Further, of the whole number, 108 were intemperate, 78 soil liquors, 92 left their parents under 21 years of age, 76 visited houses of ill fame, 33 had been sailors, and 12 had been soildiers.

If any gentleman wants a marriage certificate, he will find a very handsome blank at Tanner's, No. 8 Wall street. The border is made up of cupital doves, roses, &c. If there are any thorns, they are not visible...—four. Com.

JOEL PARKER. It is announced in the papers that the Rev. Joel Parker, of the Tabersacle church, Broadway, New York, has received the appointment of President of the New York Theological Seminary. Those who have had occasion to take any nice of the course of this gondenan, and remember that he once was an abolitionist, and remember that the once was an abolitionist, and enterprised there, when the public mind was so incompanied the public mind was so incompanied there, when the public mind was so incompanied there, when the public mind was so incompanied to the course of the subdivisions elegiment, attempt at justification, and those who remember certain other of cetters of this ambitions elegiment, will not probably suppose that Broadway Tabernacle will be the loser from his resigning its pastoral care, but

another question—W. R. Cobinst.

The Duri. The Tuscaloosa (Ala) Monitor of the 10th inst states:—An affair of honor took place on Monday morning last, 6th inst., in Pickens courty, next the Mississappi line, between Ex-Governor Runnels and Volney E. Howard, Eaq., both of Jackson, Mississappi. One shot was exchanged by the parties, when Mr. Howard received the ball of his antagonist just below the right lobe, which came out immediately opposite on the other side, burying itself in the fleshy part over the breast bone and perhaps raking the bone itself. Mr. Howard's wound is not likely to terminate mortally, unless it should take an unexpected direction. Gov. Runnells was not touched. They fought at twelve paces.

There was a savage riot at Limerick, in Ire on the lat of June. The people came down in means numbers, carrying poles with loaves stuthern, and shouting 'Down with the forestat they seized at number of carts and wagons, deed them of the vegetables and other provide which they contained, and then bundled 16 of into the river. A regiment of infantry could no head against the rioters, and they were no persed until the artillery was brought to bear

VAN BUREN AND HARRISON. There can no longer remain a doubt, in the mind of any person who has given himself the trouble to examine for himself, but that these two gentlemen, for whom the mass of the voters in this republic are about to give their suffrages for Chief Magsistrate of this Commonwalth, are hostile to the liberty of the slaves. And those who vote for them should understand that they are sustaining pro-slaver me. If being pro-slaver not for them should understand that the sustaining pro-slavery men. If being pro-slave in the pro-slave in t

the polls?—Umon Herald.

An Incident. The New Haven Herald, of Tday, easy that Deputy Sheriff Carr, riding by a pin. Orange, on that morning, saw an unfortungoose in great distress, struggling to keep him above water, and stopped to see what was the ter. On examination, he found a large snapturtle had seized one of the goose's legs, and struggling to draw her into his sub-trestarry. virtue of his commission as a peace officer, Carr seized the turtle, and put him in limbo. goose showed his gratitude by three distinct quand the owner will have no occasion to into Who stole my goose?

Who stole my goose?

Coxspiracy of Slaves. The Alexandria Gazette learns from Westmoreland County, Va. that there has recently been an examination of some slaves, in that county, arrested under a suspicion of plotting a conspiracy. The evidence was strong but not conclusive. A strict patrol has been rendered necessary and a consequent restriction of many of the privileges hitherto. Learnily granted to-the black population. Their meetings for religious purpose, have been broken up, and fewer indulgences allowed than formerly.

MINISTERS OF CHRIST BECOMING POLITICAL DEMAGOGUES. We understand that the Rev. J. M. Maffit, the eloquent Methodist preacher, has become the ecitor of a political paper in Cynthinia. Ky. And he is not the only minister who has descended from his holy station to wallow in the

descended from his noty station to wallow in time.

Important news has been received from Chies.

In Chinese were making preparations to destroy the British shipping. The American merchants at Canton were preparing to leave the city. The Empress of China is dead, and the whole country is in a state of great excitement. Lin had enlisted 3000 troops and was drilling them near Cauton.

General Tanance of 1841, prepared by our friend C.F. Stollmeyer, in a manner superior to that of last year, is now in press and will be published in a few day. It is a highly useful little work, and one of the best and most efficient, fin of the most efficient means of operating on the great body of our German population.—Fee.

Precman.

SIGNS OF THE TIMES

des or a service and the servi

H. L. DEVEREUX, Book and Job Printer,

The OFFICE is furnished with good type of our sizes, suitable for Book are? Pamphlet wand with all the fashionable Job Type from the cipal Type Foundries, in the United States, for and Fancy Jobs.

March 6.

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Mr. May's Discourse, on the Life and character

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Boton, April 71, 1840. Price 17 cents.

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heir custom. Particular attention paid to Cutting Children's Ha PERFUMERY of all kinds kept for sale. March 6.

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I y or for a considerable time, who have
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THEORY OF LEGISLATION.
BY JEREMY BENTHAM.
TRANSLATED from the French of M. Dunner
by R. Hilloretti, 2 vols. 12 mo, jung philaba,
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emy Bentham may be justly original genius of his times. If

arkable fact, that

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